

M1523
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Westtown
Group IV

Part One

Mr. Nyland: Sometimes these awkward silences. Silences I don't like very much. I don't know what you do with them. It always is, what do we do with the previous moment. Because if the previous moment is right you may be able to have the next moment right, but if that isn't right then many things are wrong. The question is always, how to find the first moment. That is the realization of something that is in you that has to be concentrated in that one moment: A moment of remembering yourself; to be there with yourself; to have something in you that comes to the surface, something alive of course, something, you might say that can 'move,' that wants to come out. And the moment *is* when you let it—that is, that when your unconscious state allows that what is alive to come out and to be experienced, and sometimes to be expressed. Not all the time. The fact that it exists is enough, because that reminds you that there is something that you must do; or rather, it reminds you that you are alive, and that what you do is the recognition of you being alive, but what you have to do then is to associate it with what is this aliveness worth.

Why do I at certain times feel that I'm alive. What's the meaning of that. And I talk, now, about an aliveness which is not just ordinary; something that really, you might say, is that what is it—that is, that what is life. Not the manifestations. The little manifestations are nothing else but little cells put together under the influence of a couple of superior cells which you call your head or your brain and to which, of course, your body and the little cells which are alive ... and the muscles which are alive respond, and they are then under the influence of your head—some idea in your brain, some thought. Sometimes it's not your head. Sometimes it's a little different. It is linked up with a breathing in which we know your life is there and is maintained, and that sometimes, in a breath can give you a feeling also of aliveness. You know it then.

So the manifestations are just little replica, not very much of value. They belong to you, it

is you but it is only a manifestation—*only*. That what is really the essential part of your life is not there. It comes from another place. It comes from something that was put in you at the time you were conceived, and then what grew out became manifestations only. What was really there in the beginning was your life, and for some reason or other because it was put in that form it got your name, and what it was before, one doesn't know.

And this is the search—what is my life, how do I place it, what do I do with it or where does it go in all the different little cells which are called alive. Of course because they happen to move and they belong to me and they are under the command of something that is a little superior I call my brain because it can think ... the little cells of the body cannot think, they just move because they are told because the muscles are told “contract.” Blood has to flow there under the influence of that thought, or whatever it is that the configuration is within one that causes one to act in a certain way, and when we talk now about ‘aliveness’ it comes from that what is the reality of yourself, and it doesn't make any difference where the rest of your life is—that is, where the rest of the living cells are. They're somewhere and they keep you sitting up and breathing and looking with your eyes, but that what is within is really that what counts: That what we call ‘Magnetic Center,’ *that* is the voice of God in you, *that* is what is life in you in reality, and the moment is there to let that life come out.

Because that life does not come out through ordinary cells. It does not come out in anything that has to do with the time in which this body happens to live. Because the quality of the life I'm talking about is that it is not bound, not bound by anything when it is once set free and that we, with our manifestations and our unconscious state, keep it in prison. This is the problem: How to be able to recognize that life, to experience it and to become the carrier through which this life is carried; a life carrier as a Man to have a task to take that life as conceived within one until one dies physically, to carry it through life, to protect it, not to harm it, to bring it out at times when the conditions are right. Because when they are not right and they remain a subjective world, all the other little so-called ‘alive’ forms of oneself are quite sufficient to move your body and to talk a little bit and even to think, but this is the reality.

And, why is it so difficult to find or to live a reality? What is it in the person that prevents it? Himself, of course. Because it's closed in within him, and whatever there is as a coating which is now his body ... a protective coat originally meant to protect that life at the present time used as a substitute. So that we go by that what looks *as if* it is life, and our question is, always,

first to find it—where is this that is the reality—then to make it appear in a surrounding which doesn't belong to it at all. A surrounding of ordinary life in this world on this Earth, it doesn't belong to that kind of a Man. The form of the human being that belongs to Earth, that is the body, that is the Earth, that is what we call 'Nature' on Earth. That's what we call, in relation to other constellations, a certain, Gurdjieff calls it, 'unfortunate planet,' struggling also for its own life and we, as humanity, live on it and we take on whatever this Earth gives us, or dictates to us or enforces upon us. And the creation of that what we now call our 'Organic Kingdom' of which Man is the acme of that creation, Man then has to learn to understand what is his place on Earth, and he has to learn, he has to find out, he has to search what is the place of Earth in the totality ... not so much as yet, but in any event in relation to that what we call our solar system 'Ors,' and the Earth and the solar system and the Milky Ways, and where the Ray of Creation has forced the Earth and the solar system of Ors to be where it happened to be.

Where is the cosmological concept of that what seems to be a necessity for this Earth to have to move from the place where it is in an evolutionary scale wanting also, as Earth, to fulfill its function? At the present time the Earth is unfortunate because it has such a struggle to become a planet. There is a wish on Earth. Mother Nature has a wish to grow, very much the same as we have. Because in Mother Nature there is also life—and again, life that has been divided into all the forms of organic life on Earth and in Man—and within Mother Nature as Earth and belonging partly to that what are the planets and the Sun ... and as a unit there is a point in that system which is Magnetic Center for the totality of the solar system; and it is *that* in which the Earth at the present time shares, and it is *that* what gives the Earth the wish to grow up and to become a planet in the real sense of the word—that is, equal to Venus and Mercury, and leaving them alone and joining Mars, and Saturn, and Jupiter, and Uranus, and Neptune, and Pluto.

This is the aim of that what Man should understand as belonging to him and belonging to him also as part of Nature, part of the Earth: To try to understand what it is that the Earth is trying to do and, you might almost say, to 'appreciate' that struggle. Because the Earth is an unfortunate place at 'Fa.' The Earth is struggling to become 'Sol' ultimately. It is struggling now in the range of 'Fa' for us, as if that what is Earth for us—and what was the 'Do-Re-Mi' which we simply call Moon and Anulios still growing towards that direction but now Earth evolutionary wanting to become a planet—so that at the end of this 'Fa' stage it will have the

vision of becoming a Sun as ‘Sol.’ This is the problem that the Mother Earth has to face, and She is anxious to set Her life free so that She, as a planet can function differently from what She now has to do: Almost, I would say, to ‘carry’ the burden of Mankind. And She hopes that Man could understand this: What is taking place at the present time on Earth, through Earth, and where Man now should know what they are doing to Mother Earth, and that as a result of the condition in which this Earth is now, that we can explain a little bit of the difficulties that we, as Man, live under.

It is worse than it used to be twenty, thirty, forty years ago. It’s coming more and more, as you know, economically, politically, to a certain climax of not being able to understand why there is such suffering, why there have been such wars, why there has been such killing, such complete negation of life, such not wishing to understand what is life in someone else and to become more and more superficial in relationships and not allowing any essential qualities to appear. And when they do appear, that one laughs at them... Because one is out of step. The Earth is at the present time, you all know, terrible, terrible condition, terrible place to live in, terribly affecting us with all this industrial development, with all this making it easier and easier, and increasing laziness and getting away more and more from that what the soil tried to teach us when we had to be simple. At the present time we have skyscrapers to get away from the Earth, hoping that by means of that, or even by a little airplane or some kind of a projectile, that we can get away from this valley of tears, this death-producing surrounding, this what kills us.

This makes it so difficult for a Man to understand why he should even Work. And at the same time, understanding it he must know that Earth is in a form of rebirth; that these particular events which take place now belong to being born—‘birth pains,’ as it were—so that the Earth also could look forward to a renaissance on the level of a planet, hoping then, in unison with the other planets to reach the state of a Sun which then, as a unit of our own little solar system becomes then the symbol of that what ought to be on a cosmological scale.

If Man could understand that that what he now experiences in the tremendous difficulties of wanting to Wake Up is partly a result because the Earth has so much to do for itself and it takes away energy which could be used by us if life were simple. But now the Earth has allowed something to grow up which has become a substitute for Mankind so that they don’t have to Work, and they can just sit and look at TV. And this is the deadening influence, and this makes the difficulty for us when we wish to Work on ourselves. That is why we have so little chance.

And it is not shifting the blame and not simply saying it happens to be so because I happen to live on Earth. That remains a fact. It is up to Man to find out, when he is on Earth, why conditions are what they are, the same way as he must find out what it is in him that causes him to be as he is now. And once knowing this, when he once has an understanding of that what he is now unconsciously and what he is automatic and what he is mechanical—like the rest of the civilization, becoming more and more mechanized and computed and in whatever way his mind now starts to function in trying to be satisfied with just a little bit of a dictionary in which he can look up a word and then be satisfied completely because he doesn't have to think anymore—this problem of trying to realize what is Man and to try to ponder and to weigh and to do some work for that, to see what are the thoughts worth. What are, in my brain at the present time, useful for my further development; and to make a distinction between that what is usefully spending one's time and energy and that what is utter uselessness, *that* should go. That belongs to the involutionary scale. That belongs to that what is below. That is food for the Moon.

Not the precious forms of life of which, every once in a while, we are ... we experience. We are cognizing that what is reality for oneself. If I understand this problem of Earth, of how it is now and how it must be because this is the progress of a cosmology, this is the gradual changing from unconscious states to Conscious ones: First a self-Conscious level; afterwards a Cosmic Consciousness; after that the understanding that is actually comprehending within oneself totally of that what is first meant by the word 'Infinity'; afterwards what is experienced of the thought of Infinity and then, in Silence, knowing and understanding and feeling that what is Omniscience, Omnipotence, and Omnipresence. When one once can see how this particular scale must lead ultimately to that what is all and everything, in every place, everywhere, always, endless, never ending; when one sees this as taking place on that larger scale and then that as macrocosmos, that is me in principle as a microcosmos is a little bit of a human being, three centered and trying to earn his living, to earn that what is his life.

The difficulty is that we think many times it's our fault, and it is not entirely our fault; it is, that we are subject to laws we don't understand at all. It is because we don't understand what is meant by 'His Endlessness,' or by 'God,' or by the 'totality of Mankind,' that our vision is so limited that we don't even want to spend the time in trying to find out a little bit about the different things around us, than only a few people who have to figure out how to reach the Moon. But it is so futile and so little, because what is the Moon and what are even the planets, and what

is our equipment when we try and strive even to understand it? And how happy we are when we are the first to land on that God-forsaken place.

The solution is always for oneself first. If I can find out what it is in me, what the meaning is of a Cosmos, what the meaning is of a solar system within myself; that that is what I am—being three-unit—I'm entitled to that knowledge. Because in that fact of being three, I know that there is a possibility of unity of three. If there were not three different parts of myself, I would not be able to understand anything at all about growth because I would remain asleep and never Wake Up. That life in two-centered and one-centered beings returns in some form to Earth and grows again year after year, but Man has a different function: To live on Earth, and at the same time to see how can he get away from it. That is what his aim should be: How can he develop so that out of three One could be made, and that Oneness in the replica of God could live ... and away from Earth and join where it really belongs to be.

The strange things of course is, when one starts to ... to realize this, that Infinity is *now* and that the moment for me is Infinity, and that Man is capable of experiencing it, that God is everywhere and always and is now within, without dimension. That Heaven is not above, but within. Also, everywhere for us is a Conscious state, because that's our Heaven. It's not a Heaven of God at all; it is only a steppingstone like the Kesdjanian body becomes a steppingstone towards the Soul, and for us that what is the Earth becoming a planet is only a steppingstone to become a Sun.

The understanding that one should have of the difficulties in which we are involved, must also lead to more effort. Because it is extremely difficult to Wake Up. I have not the force for that. I can pray for it and I can start at a very small little bit of a place in the very beginning ... because all the energy that is available for the wish is not enough for me to be Awake for longer than two or three moments, and what is that in my lifetime? And for that reason, whenever one Works one reduces all conditions to the 'simplest form' as it were, as if I returned to Earth in simplicity living there. The relation of that what is my mind now to my body; that what is my feeling, not to be bothered by a lot of nonsense, to reduce it; to Drain my mind of all the extraneous thoughts, every kind of association—let it go, never mind the knowledge that is there—I am a simple Man, but I wish to live. And so in that Draining to gain simplicity, to relax, to be in my body as close to Earth as I can be without any fuss, without any desire even to be recognized; trying then in conditions in which the Earth allows me in simplicity, not in the kind

of thing where I usually live now as a result of this civilization—associating with everybody, and talking and talking around me, and books being published which are crying to be read and for me, when I've read them, to be thrown in a basket and to be burned up.

Where is the simplicity of oneself. The more difficult the conditions are, the more simple I must become. Otherwise there is no chance. Otherwise I die prematurely. Otherwise I have to wait maybe until I return in some much more simple form. Who knows? Maybe it's necessary that all of us, living here in this wonderful city of New York, that we have to return to a little bit of an island somewhere in the South Sea so as to be able during a lifetime to live on one coconut palm. This is a simplicity I'm talking about. This is what I mean in relationships. This is when it is necessary to have very simple words for communication, and that most of it, what should take place between us, is not arguing but just being and to feel each other's presence. Not necessarily to go in all kind of politenesses and shaking hands and say how lovely this and that and the other is and how marvelous you've done this and that, stroking each other's vanity and purring yourself. Just simple. To be so simple that a person hardly notices you, that even don't know you happen to exist—almost, I would say, that they will only know you are there when they 'stumble' over you. And we are still the other way. We love to be known and we love to be recognized, and we love to be loved by someone so that they tell us how marvelous we are; and then, of course, mutual admiration society: I say the same thing to someone else so that he again, in turn, can tell me that what puts me to sleep.

This is simplicity I mean: How to become that on Earth without Earth even allowing it; crawling, maybe, not even daring to stand up ... and still that is the posture of a Man who then, crawling and knowing it, all of a sudden stands up and he says, "This is the end of my Earthly life; this is the way I wish to get rid of Mother Nature; this I have done now, Mother Nature, for You; all my life lived in unconsciousness to pay a debt, I'm through paying now; this time it's my life, not Yours, but when my life is there it will be Yours, because as long as my feet are on Your ground I remain part of You, but this time I will help You."

This Earth has to be helped, and it can be helped by those who understand the necessity of Waking Up. If you understand it, your Work will be easier; because it will be so much simpler, and you will use the momentum of the Earth instead of the little weight of your own body.

So, help each other to Wake Up.

Part Two

Mr. Nyland: It seems sometimes a long ... a far cry from music to Work. I don't know sometimes what your attitude is towards Work. Sometimes of course it comes from a real desire on your part, of something that you want to; in the first place find out, or that you feel that in that direction there will be more light; or that you actually believe that it belongs to you; or that you have a responsibility; or that you start to grow up and you know something else is needed and you look for it. Sometimes you don't know how poor you are. When you're color blind you don't know what colors are. If you don't know about emotions part of your life is missing, and sometimes you cannot hear the music in music. A door is closed to you, if you're not open few things will penetrate, and only those with a tremendous force ... because they force themselves in you, and you don't like it.

When can you be open enough to all these kind of things. What is it that protects you too much. Why are you afraid. All you could show is life like someone else; it only takes on a different form because of you, but when there is something like a sincerity or an honesty—or a simplicity, or that what you know you are when you are by yourself—and when you can take off all the different tinsels of your daily life and you stand there ... I would say almost before going to bed you 'atoned' yourself with the day, you come then in all sincerity to that what you are. You face it, you're alone, you don't talk about it but you feel it.

What is it sometimes that you don't feel in Work, that really you should have towards Work. Such love for it. That is, that it gives you an opportunity really to fill yourself and to make out of yourself somebody; not just an ordinary Man who happens to walk on Earth but to make out of oneself something that is directed by you, from some place in you knowing, being able to do and to think and to feel—or rather, to have understanding and wisdom, and to have emotion and unity. These are the aims, of course, and also what is it then that prevents you from going out towards it and say, "Here I am." I wish adventure because I believe in the possibility of growth for myself knowing that I am not at all what I should be, and I pray to God I could understand certain things.

That openness, if it could come to me at a certain time in which I know there is that kind of a life, what is it what prevents me from really ... when I'm by myself and when no one else is there and even then I'm not willing, what is it? This is your problem to find out: What is it that in the most fortunate circumstances, *even then* you don't want to want to Wake Up, not to want to try, even. All the different thoughts and feelings you have are still there, of course. You

cannot Drain them so easily. You're so attached to yourself... And what is this—‘yourself.’ What is it even—that body. Lovely and beautiful and able and healthy, but what for. Again, what for. What is your life.

How to Wake Up, how to wish it, how to see it, how needed it is, what adventure it could be if you actually dare to go—the preparation for that, you see, you have to make yourself in a certain state, hoping for something that you expect, anticipating that the thoughts of you unconsciously become more and more directed and focused on something that you know ought to come. You also know it has to come someday. Don't make a mistake. You will have to face it sometime. In this life, some other place—you will face it. You have the opportunity now to face it. You must know now that this is a chance that this kind of Work, when understood can really set you free, or can set something free not to be bound.

There is a solution to one's life through Work. Not through your damned brain. Your brain is your enemy. Many times it keeps you down to Earth because you want to formulate and you want to ‘understand,’ so-called, certain things before you do ... because your so-called ‘intellect’ doesn't allow you to do anything unless you're absolutely sure that you're going to get somewhere, and you don't even know—and you will never know—where you will get. All you will know is to Wake Up. You cannot even describe the streets of Heaven. You're a creature who are asleep; you must know by this time that you are, and that that creature dreams “How in God's name can I Wake Up,” at least once in a while to see then how I have been and what there is with me ... this creature unconsciously, why in God's name even on Earth.

If God exists, why doesn't He exist now on this Earth. Why. What is it that prevents Him from coming to me now when I so sincerely wish it, and the only answer is: I'm so stupid. Because all the time I believe that He ought to come, and there is no desire on the part of God to hunt you up. Because we're all equal little bit of specks of dust on the Earth and you can still say God in His infinite wisdom and in Infinity living must now ‘be here and recognize me’—me, because I deserve it—that's where we make the mistake. All you deserve is just to live on Earth; and you deserve to make the best of it and you deserve what you have unconsciously to be utilized with which you were born, brought up—talents of yourself, ability, a little bit of a thought, sometimes quite nice, sometimes even a little original—but for the rest, who do you think you are? How does everyone think what they are, how important. You're on the palm of the hand of Buddha and he blows you off at any time you wish ... any time he wishes.

God doesn't come to you until you come to the bridge where there is a possibility of entering into a Conscious state. God is Conscious. He just has nothing to do with you as manifestation, but He has to do with your life, because that is Him.

Why shouldn't I Work. What good, Earthly reason is there. There's no question about Heavenly reason because that is Work, of course, in its Great Nature—that is, Work as a result of a Heavenly understanding of the need and the necessity—and now this has to 'come out,' I say, so that it then starts to pervade me so that I then, this creature, can swim in it and take in and then actually Work and become a Man. And that I wish to understand this unconsciousness of mine and I must know what is it that prevents me and what is the obstacle, if it is one thing ... if it is my physical body that it is lazy, make it work. If it is your emotions that are so limited, expose yourself to all the emotional possibilities that life even now can give you. Open up to that what could affect you. Don't be narrow-minded. As far as your mind is concerned give it a little work to do, when it studies it starts to perspire and gets heated up and steams. Don't be lazy—never. It doesn't become not even a Man on Earth. It surely doesn't belong to God. One can say He Works all the time. Of course, it's not true. He *is* all the time; that doesn't mean He Works, He *is*.

Being is a different state from thinking, or feeling, or even doing. Being is an existence. Being is a realization. Being is, in itself, a potentiality as coming from that what was active, in unity; producing that what is Oneness, and as Oneness it can go any place because it has no further dimensions and therefore it can be Omnipresent. This is Being. One wishes for oneself to reach it, to go through the roads and to take all three centers at the same time, simultaneously developing them so that they become acquainted with each other; that not one is ahead of the other and has to wait, all three ... and all three engaged in some kind of activity. And I call it an Observation 'process' of that what is the mind becoming Aware of the body: That part of the mind, not ... my unconscious states of thinking and associating and all the rest including the pondering; not that ... something quite unique in Man which has given him the chance every once in a while, in that part to recognize Karatas. That's the only way by which I have seen it. Not by ordinary vision, and not my forehead wanting to formulate, and not the intellectual desires to have to put things first in words before I can taste them.

side 2 Mr. Nyland: The taste is not in the word. The taste is in the doing. And when I look at myself and say, "What pitiful little feelings I have, such nonsense I feel about and get angry about, and

jealous," and whatever it is that I call my so-called 'feeling' state all the time concerned with what I am and my welfare; and then when I can lose that, if I could lose it, if I actually could get rid of all that junk that is me and then actually become part of that what I am part of, but knowing it and experiencing it; and that then the accent of myself is not on me any longer but on maybe a few people around me. Maybe a little bit more than that. Maybe extending gradually into a family, in friends, in those who are acquaintances, in those who belong to God's world as life-giving, all creatures who have life within them and to love them as I love my life within me. Then I start—really. Because the accent is not any longer on myself. It happens to be on that what I call 'God,' and I call that then and I say, "In Thy name." I don't see You. I don't know where You are. I cannot even feel You. I don't even know how to describe You *but* I know, and that knowing comes from the state in which this part of the brain can function Objectively, and away from my ordinary subjectivity.

And when I say 'ordinary,' I mean it is useful but it is ordinary. It is still superficial. It is still 'take here and take there.' It is still fighting. It is still so-called 'admiring.' It is still vanity. It wants to be liked. Try to get rid of that in your simplicity. When all are simple, there is really nothing to like than only the simplicity. It's only, that I would like to be known. And it is so difficult, for a person who really starts to have experiences, not to wish to tell, or to want others to know that they have experiences out of this world, as if God has smiled on them, the chosen Man, so that he can enter the Kingdom of Heaven first. Such nonsense.

Whatever you are or what you think you are, is in your way now. Whatever your brain tells you is in your way. Whatever your feelings you allow is in your way. Whatever even your sense organs are, are in your way. I've said often, try to imagine you without the five sense organs, what is there then. Your blood, I hope it circulates. Breathing—perhaps. There is something alive because there is still a lump of flesh in which there is this life germ, but what else. Try to think about that. Awareness could remain. 'I' independent of you, will remain. That what is the influence of 'I' on you can take place, because there's nothing to object to it on your part. You are completely open then. You are in the state of death in which you can become alive.

The difficulty is, we are in our own way. If it isn't your body it is your mind, and if it isn't that it's your feeling. Try to fill your mind with things that you believe you could take with you. See if, in your daily life you could become emotional. See if you can think of someone and enter

into the life of someone else and let someone else actually live instead of you; and see if the life force you have for a little while—and every once in a while—can be given entirely freely, gratis, for nothing at all than just for the sake of the giving and for the sake of you to know you can part with it. Part with that. Give like you give to an animal. Because you care without any wish for return ... when it's a cat perhaps a little purring and you stroke it, you feel that you've done something wonderful ... and of course what you gave it was already surplus, give something of your heart. Give something that costs you something. Give of your time when your time is precious. Allow thoughts for someone else to stay a little longer than just fleeting. Make something that really has a value for you and that you cannot really part with, then give it: Here it is. As long as you love your life God will take it, but when you're ready to give it no one can take it anymore, not even God.

This is in the way of Work: That what you are your personality, that what you are unconscious, that is the big hunk; that is what drags you to Earth and keeps you there. You don't even know how to make wings, let alone make them strong enough. It is the other way; it's not wings; it's the deep materialization of yourself, it is the constant influx of material which are going to change your glandular states so that they start to exude some chemical that actually makes you, your body, ethereal, lighter. That's the meaning of Ascension: To be able to go away from Earth because then the law of gravity doesn't hold you, and the law of attraction makes you fall towards God.

Every once in a while, at the end of a day and you look at yourself and you consider what you have been doing—what your time has been spent on; the accomplishments, useful sometimes; caring for yourself in a very simple manner; the thoughts you have had; the time you spent, and the time which spent you—and then, at the end of the day as a prayer you ask: "How can I get rid of myself. How can I eliminate that what is an obstacle. How can I reduce myself to that what I really should be."

How is it that Mother Nature gives me a beautiful example; because I know there are earthquakes and there are disturbances and there are floods and there are changes of temperature, but it rotates all the time. All the time. It's the only movement, as far as we know, in our solar system which is homogeneous—that is, it is always the same velocity, no wavering on the part of the Earth. The Earth understands its place. It knows it has to be there, and it submits gracefully. With all the beauty of the Earth, it submits to that what are events coming to it, wishing to digest

them knowing, over a long period of years, that that is the process and that belongs to a little Being, as the Earth is, a little larger and further advanced than we are. And the closer one comes to the center of all things, the more understanding the circumference becomes, and in that way we can thank Mother Nature for giving us an example.

And then we go home and sit and think, and then I hope your feeling goes over ... your thinking goes over into a feeling which is homogeneous and which keeps you constantly active, rotating one part of you and another and another of all your manifestations during day and night, showing them to the Sun. To become exposed so that everything in you could become light, and that under the influence of that light, that what you are and what is your darkness—which are your obstacles which are preventing that Sun to enter into the center of your centers, into that what is essential essence for you so that it cannot make any contact—when for the sake of wishing to create and for the sake of making an image of God, who is my Sun for me in this solar system, I make an ‘I’ and giving it the power to enter into me. So that then there is a chance that this *Panzer* I call it, that this coating can be pierced, and that because of the influence of the ‘I’ growing up and then starting to radiate its own energy towards the rest of the world of which I am one—this Being—that then, under the influence of such energies this coating becomes transparent and that the translucency can be seen by the Magnetic Center inside. And that ‘I’ then comes and shakes hands when it once enters into the Holy of the Holiest; it thinks, still it is Magnetic Center and it thinks that it is me, as soon as it shakes hands it knows it happens to be God.

Don’t be lazy. Keep ... keep at it. Be patient. Never mind how long it takes, but on the way, the direction you must know. Turn your face towards it. Never mind if, for times, the Sun blinds you. Never mind if the Moon is in a certain state where it objects to your growth. You just go on, and never mind what the Earth is. That’s Mother Nature’s business. You have your own. You have your world. You have your body. That has to become looser, more porous. You have your feeling. That has to change into an emotion. You have your mind. That has to become free so that it can function as a Soul.

Have a good weekend. [aside: No, Tom, I won’t talk about it.] Has it stopped already?
John Marshall: Just the last word.

Mr. Nyland: So, a good weekend for all of us.

End of tape